

THE EXAMINER.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOLUME II.

THE EXAMINER;
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PAUL SEYMOUR,
PUBLISHER.

Association and Labor.

The following letter from the Paris correspondent of the New York Tribune will be read with interest. No one who desires an improvement in the condition of working men can overlook the important movements made by working men themselves in France. Whether their plans be good or not, their object must be approved by all.

To one who has any hope or faith in a new social order to grow out of the present agitation in Europe, a day spent among the Laborers' Association of Paris, must be full of the intense pleasure. A mere spectator of current events could not visit them without interest. There are already some fifty of these associations, with various numbers of workers connected with each. The Tailors of Clichy, now removed to No. 25, Rue Faubourg St. Denis, have 1,500 members; that of the Cooks, in the Boulevard Pigalle and Rue Simon Le Franc, has probably not more than 50; the Saddlers' Association, Rue Neuve Fontaine Georges has about 300.

The Association above named, is composed of men who adopt Louis Blanc's creed that all labor should be paid alike without regard to degrees of skill and efficiency. They regard it as a just application of the principle of fraternity, that the strong should help the weak. They arrange their labor so that the weak, those who are most in need, may benefit most. We are always full as you see now, and have been, ever since we first opened, a month ago. We shall soon have a more convenient place."

"But do you make anything at such prices for things so good?"

"Oh yes, we make a fair profit, I assure you. I am glad you are content with our poor accommodations."

"Yes, Citizen, I am glad to see you doing so well. I am an American, and take great pleasure in seeing the laboring classes helping themselves. Success to you! Good night, Citizen."

"Citizen, good night."

I have still in my portfolio a large stock of notes on Socialism in Europe, which I propose to lay before the readers of *The Tribune*. In my next article I will say a word on Capital and the Clerical Communists as they are just now occupying a share of the public attention; and giving occasion to a great deal of ignorant and unfair talk.

C. A. D.

Emancipation in Kentucky.

It is remarkable that the two greatest and most salutary social revolutions which have taken place in England—that revolution which, in the thirteenth century, put an end to the tyranny of nation over nation, and that revolution which, few generations later, put an end to the property of man in man—were silently and imperceptibly effected. They struck contemporary observers with no surprise, and have received from historians a very scanty measure of attention. They were brought about neither by legislative regulations nor by physical force. Moral causes noiselessly effected, first the distinction between Norman and Saxon, and then the distinction between master and slave. None can venture to fix the precise moment at which either distinction ceased. Some faint traces of the old Norman feeling might perhaps have been found late in the fourteenth century. Some faint traces of the institution of villeinage were detected by the curious so late as the days of the Stuarts; none has that institution ever till this hour been abolished by statute."—*Macaulay's England*.

The editors of the Louisville Examiner, in noticing our article on emancipation, in the latter part of January, profess not to be able to see why a subject like emancipation should be left without agitation, to the slow process of public opinion; nor why the question should not be started in the election of delegates, "at a time when so many other questions are to be raised."—Perhaps those whose vocation it is to agitate this subject, cannot see the reason for not agitating it. We never expected them to see it, but perhaps others may; and, solemnly believing both these propositions to be true, we shall endeavor to maintain them. We believe that the tranquility and general well-being of the State depend upon their maintenance.

In proof of our position that great social changes are to be brought about by the noiseless operation of moral causes, we have cited from Macaulay the remarkable passage.—*Louisville Journal*.

Slavery in Kentucky and villeinage in England, identical in principle, differ in almost all other respects. That villeinage was insular, and could not strengthen and perpetuate itself by diffusion. The moment it became unprofitable for purposes of labor, it was profitable for nothing; a villein possessed no marketable value.—Slavery in Kentucky strengthens itself by diffusion. Whenever the demand and supply of labor are balanced, so that an additional supply would impair the value of the slaves, and thereby undermine Slavery, the surplus are exported merchandise, and the motive to emancipation, founded upon self-interest, is withdrawn.

The villeins of Clichy have been charged with laziness. They are not so industrious, as if they paid by the piece; but, as far as my observation goes, the charge is not true. I can say how much money they have made, but know that their results are respectable.—They are also a most orderly set of men. For the purpose of supporting the absurd accusations made by Mr. Lovell, he has invented the affair of Jane, these workers being known as such as personal interest in the work.—The Tailors of Clichy have been charged with laziness. They are not so industrious, as if they paid by the piece; but, as far as my observation goes, the charge is not true. I can say how much money they have made, but know that their results are respectable.—They are also a most orderly set of men. For the purpose of supporting the absurd accusations made by Mr. Lovell, he has invented the affair of Jane, these workers being known as such as personal interest in the work.—

The Fraternal Association of Hatters has its main branch in the Rue des Trois-Passages, Paris. There are 1,500 members, and have been in existence about nine months, and have done well, but how well I cannot say. It is enough to cure the blackest fit of the blues to pass through its workshops, steaming as many of them are with dyes of various hues. The best groups of men wear independent faces, and show the consciousness that they are working for themselves and for each other.—The tailors are animated by the rest spirit of fraternality, which is so often seen in this world as we live in. At the magazines of this association you buy hats at from 30 to 40 per cent cheaper than elsewhere. As a good a tile in New York costs \$5, you get them for 12 francs.

There are different Associations carrying on some branches of business in different parts of the city. There is one Association of *Coiffiers*, for instance, at 94 Rue St. Jacques, and another at 15 Rue des Gravilliers. Here you have your dressed in tasteful fashion for 4 cents, the same price is 10 cents) and are shaved for 2 cents. A lady who has her hair dressed costs 5 cents.

There is not room even for a word on the Associations of several other trades. Those in some cases composed of women as well as men, there is one of washerwomen at 65 Rue St. Honore, and one of shirtmakers at 62 Rue des Gravilliers. In fine, this mode of labor is rapidly supplanting the old one at Paris; to judge from present indications it will not be a long time before the bulk of mechanics and other people of that city will be organised in such Associations.

One rainy evening in December, I set out to dine at the Restaurant of the Association Cooks, No. 18, Rue Simon Le Franc. This is a simple but a fashionable quarter of the city, but had only another reason for going. During my residence in Europe, I sought the society of the French, for them, to my thinking, is the hope of the Nations. The fashionable classes are apt to be fond, selfish, corrupt and emasculate. After winding my way through narrow and muddy streets for about an hour, I reached the place and went in. In so far as it was a restaurant, it was evidently an aristocratic—was in the same apartment; in fact, the dining-room was through the centre of it, and the odors of steaming viands saluted my hunger agreeably. The tables were all filled, though only one person beside myself wore a black coat. There were workers with their wives or sweethearts, Guard Mobbles, and one or two stalwart fellows wearing the handsome uniform of the Guard Republicain. All were in good humor, as if the rain without had only raised their spirits. I found a place and mingled in the conversation of the other occupants of the room, which was on some measure which had passed the Assembly. Those who wished for anything did not address the more republican appellation of "citizen." They in their turn used the same title instead of "Monsieur." One came up to me, "What soup does the citizen

We depend chiefly upon the authorities cited by Mr. Haygove in the Sunnemers case.

Were it true, therefore, that certain mor-

LOUISVILLE, KY.: SATURDAY MARCH 31, 1849.

WHOLE NUMBER 94.

desire?" I ordered my dinner, which came promptly. Everything was served good and abundant, though of course not with the finest table furniture. It was a much better dinner than I was in the habit of taking at the "taubans," which places are generally frequented by the laboring classes. I had bread a *dissertation*, soup, a dish of claret, and a dessert of preserves, all for thirteen francs. Elsewhere I should have paid more than twice as much for a poorer dinner, without the satisfaction of addressing a wateras "citoyen."

"Citizen," said I to the cash-keeper as I paid my scot, "how do you get on?"

"Well, Citizen, well! We are always full as you see now, and have been, ever since we first opened, a month ago. We shall soon have a more convenient place."

"But do you make anything at such prices for things so good?"

"Oh yes, we make a fair profit, I assure you. I am glad you are content with our poor accommodations."

"Yes, Citizen, I am glad to see you doing so well. I am an American, and take great pleasure in seeing the laboring classes helping themselves. Success to you! Good night, Citizen."

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C. A. D.

the Kingdom except her own, who, to do her justice, seem to have been very tenderly treated."

We respectfully ask the editors of the Louisville Journal whether this most popular of all the agents in our social system, is not either neutral, or arrayed on the side of slavery in Kentucky? But we need not ask them: their answer is on record, in a note appended to the long editorial, from which we have quoted:

"It is worthy of remark that the three religious papers published in this city have not been able to see, or, if they have seen it, have omitted to proclaim the law of God, which, according to some, commands the abolition of slavery. And yet it is their special function to persuade and to teach men to do the will and obey the laws of God. It is also a part of their mission to persuade men to respect the rights of others; and they have not interpreted the maxim of freedom and equality into an imperative injunction to set the negro free. We take it for granted that their conductors all reject this species of logic; and, if they do, we hold that they have a perfect right to preserve the neutrality on the emancipation question they seem to have adopted. They have a wide circulation, and would be felt if they were to take sides on the question."

In a young, growing State like Ohio, of sparse population, and not afflicted with pauperism, the small average wealth of each citizen, so far from indicating a want of prosperity in the State, strongly tends to prove the reverse. It tends to prove the presence of a large amount of laboring population, who have but little property, and labor for wages. Constant demand for a large amount of well-paid laborers is the very highest evidence of a State's prosperity; and it is in precisely such a State that poor laboring men most largely congregate and thereby reduce the average of individual wealth.

If any single fact could be selected, as best affording the means of testing the relative prosperity of two such States as Ohio and Kentucky, it would be the average value of their lands. Statistic show that the average value of land in Ohio is nearly double what it is in Kentucky; with this great difference, too, in favor of Ohio, that there land is a profitable mode of investment for both money and labor—that is, the man who purchases and improves land in Ohio can readily sell it for the money it cost and the value of the labor he has expended in its improvement; whereas in Kentucky, out of the few richer counties, improved land will not sell for what it cost to clear and improve it, if the labor expended be estimated at fair wages. It is true that in those sections of the State our people are every year opening new farms, but it is because they have nothing else upon which to expend their labor, and, though the farm when cleared and improved is but of little money value, yet it affords the occupant a subsistence. But the only true mode of testing the relative prosperity of two such States is ascertaining what, in a period of years, has been the growth of each in population, aggregate wealth, commerce, and manufactures. In each of these particulars, Ohio has gone far ahead of Kentucky, as every one knows, and is rapidly making the disproportion and the contrast every day still greater.

Finally, bastardy was a good plea against a claim of villeinage, for, as the villein followed the condition of the father, it was properly held that in such a case, the uncertainty as to paternity was a sufficient bar to the claim.

In every way, therefore, this law of villeinage promoted the extinction of the system.

It was difficult to maintain the claim of villeinage. The lord could substantiate his claim only by the open confession of the villein in a court of record, or by proof that he and his ancestors had been villeins by descent.

Manumission was inferred from the slightest circumstance of mistake, or negligence in the lord—from inattention to the minutest technicality.

Vesting land in a villein, receiving homage from him, giving him a bond, permitting him to enter into religion and be professed,

to stay a year and a day in ancient demesne without claim, or bringing an ordinary action against him, was enfranchisement.

Villeins, too, unlike our slaves, followed the condition of the father—and this promoted the extinction of slavery; for generally, in cases of self-emancipation, it is the male slave who first obtain their liberty; moreover, though freemen often have offspring by slave mothers, it is rare comparatively for free women to have children by slave fathers.

Contrast this position of the Protestant Faith in Kentucky, with the benign policy of the Catholic Church in England! No strong agitation, no legislative enactments, were required to abolish villeinage: the Church, with its all-pervading influences, was laboring, in the fear of God and love of man, to accomplish that end, and its laborers were crowned with triumph. Is the Church so laboring in Kentucky?

We think it is in sincerity, but in no spirit of bitterness, it is because the Church has failed to represent in its fulness and efficiency the reformatory spirit of Christianity, that what is called "agitation," by other organisations, has become necessary.

Evils are permitted to grow up, unresisted by spiritual influences, till they obtain the control, not only of the Church, but all existing institutions, so that it becomes necessary, sometimes, to embody the reformatory spirit in new organisations, which, though efficient for the particular purpose for which they are established, must be partial in their action, and more liable to abuse than if founded with a view to supervise and promote all the essential interests of man, and to guard against all the evils to which he is exposed.

The delinquency of the Churches lies at the root of all the partial, one-sided reforms of the age.

In other cases, this rule of previous evidence fell into disuse, but in this, it was confined in full force till villeinage expired.

Finally, bastardy was a good plea against a claim of villeinage, for, as the villein followed the condition of the father, it was properly held that in such a case, the uncertainty as to paternity was a sufficient bar to the claim.*

We should like to know, if slavery in Kentucky was subjected to such judicial decisions, constructions and disabilities, and such rules of evidence, how long it would maintain its ground in that State!

The evil was down to the time of Henry VII., growing out of controversies about the forms of the Constitution and the Succession, kept up a state of agitation and anarchy, and produced relations adverse to the stability of slavery, and favorable in numerous ways to the manumission of slaves.

Manumission was frequently exercised, and often conferred, as soldiers were in more demand than serfs.

Co-operating most efficiently with all these agencies, was the pervading, silent, but powerful, influence of religion. To this decisive influence, acting upon the Public Sentiment, would we attribute the legal obstacles raised against the enforcement of the claim of villeinage. Macaulay in the paragraph following that is quoted by the *Louisville Journal*, remarks—

"It would be most unjust not to acknowledge that the chief agent in these two great deliverances was religion. . . . The benevolent spirit of the Christian morality is undoubtedly adverse to distinctions of caste. But, to the Church of Rome, pride, prejudice, and self-interest of the whole cast, are involved in the maintenance of slavery in Kentucky. There is no parallel to all this in the history of England."

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No physical peculiarities marked the villeins of England. They were distinguished from their lords by their condition.

Emancipated, no visible sign pointed them out as having been degraded. The slaves of Kentucky are marked by a physical peculiarity which, belonging in this country to those who are slaves, becomes associated in the public opinion, with degradation, and raises the presumption of servitude.

The influence of such an association in producing a heartless prejudice, and impairing our sense of the wrong of slavery, is an obstacle in the way of emancipation which never existed in England.

He then undertaken to show, by the aid of such statistics as he has gathered together, that the average wealth of each individual citizen in Maryland, Virginia, and Kentucky is greater than that of each citizen in Massachusetts, New York, and

Ohio respectively. Having done this to his own satisfaction, he cries out *eureka!* and bids the nation stand aghast at a demonstrated fact, which it has been so long left for his wisdom alone to discover.

It is really wonderful that a man who writes so smoothly and proves that he is competent not only to simple addition, but even to understand the rule of proportion, has not been able himself to see the fallacy of this idea; for the same mode of reasoning equally proves that Louisville is a much more prosperous city than Cincinnati, that Lexington is vastly more prosperous than either South. As soon as they shall have disposed of the younger and more saleable portion of them, they will be willing enough to imitate the Northern States and emancipate the remnant which may be left on hand. In this way they will soon become free States, whereas it is our interest that they should remain as they are, and instead of there being fifteen slaveholding and fifteen non-slaveholding States, as there now are, we shall have nineteen of the latter and but eleven of the former.

The American Bible Society is just bringing out a New Testament in German and English, in parallel columns, which will be a most admirable book for the Germans, and for all who wish to become familiar with the German language.

The financial statement of this year shows the

amount of money received by the

various societies.

The penal code of 1833 prohibits any introduction of slaves from other States,

except by persons residing in the State, or

such as are moving into it, with a view to

become residents.

The penalty annexed to the violation of this statute is a fine of

\$500 and imprisonment in the penitentiary for one to three years for every slave

thus brought into the State, and is applica-

ble alike to the seller and the purchaser.

Notwithstanding the severity of this puni-

shment, the law is constantly evaded by

corrupt speculators, and hundreds of ne-

gros are annually introduced and sold.

Savannah Republican.

From the New York Observer.

Emancipation in Kentucky.

We invite the attention of our readers to

the letter of the Hon. Henry Clay on eman

THE EXAMINER.

F. COSBY,
JOHN H. HEYWOOD,
NOBLE BUTLER,

EDITORS.

LOUISVILLE: MARCH 31, 1849.

Editor's Note: We send, occasionally, a number of the EXAMINER to persons who are not subscribers, in the hope, that by a perusal of it, they may be induced to subscribe.

The friends of Emancipation and Colonization propose to hold a public meeting in the town of Brownsburg, Oldham county, Ky., on SATURDAY, the 14th day of April next, for the purpose of taking into consideration the ways and means best calculated to promote that object.

MANY VOTERS.

The friends of emancipation in Jefferson county will meet at JEFFERSONSBURG, on SATURDAY, the 31st inst., to appoint delegates to the April Convention at Frankfort.

There will be speaking. Friends and opponents are invited.

Corresponding and Executive Committee.

At a meeting of the friends of emancipation, held in Louisville, February 22, 1849, W. W. Worley having been called to the chair, and Reuben Dawson appointed secretary, the following gentlemen were named as a Corresponding and Executive Committee, with power to enlarge their number and fill vacancies:

W. W. Worley, Wm. Richardson,
Wm. E. Glover, Reuben Dawson,
David L. Beatty, Patrick Marcy,
Bland Ballard, W. P. Boone,
Thomas McGrail.

At a meeting of the Committee, February 28, Lewis Ruffner and James Speed were added to the number. Wm. Richardson was chosen Treasurer, and Bland Ballard Corresponding Secretary. W. W. WORLEY, Ch'n.

R. Dawson, Secretary.

From the foregoing notice it will be seen that a standing committee has been appointed by the friends of emancipation in Louisville.

The great object of the committee will be to publish valuable pamphlets and essays for distribution through the State. From many quarters applications are continually made for facts and statistics bearing upon the subject of emancipation. Those applications, we trust, will now be fully met, and a vast amount of useful information upon this vitally important subject be disseminated throughout Kentucky.

All applications addressed to Bland Ballard, Corresponding Secretary, or Paul Seymour, publisher of the Examiner, will meet with prompt attention.

Convention of Slaveholders.

Some slaveholders, writing in the Louisville Journal, have spoken of the propriety of having a meeting of slaveholders on the 19th of April, previous to the meeting of the convention at Frankfort. We consider the suggestion the most convincing of the various indications which meet the eyes of those who attentively observe the course of public affairs, that the institution of slavery, which has grown so rankly for many years past, and exerted so mighty an influence, has already begun to decline.

"Mr. Clay is not a reformer; he is a politician; he is one of that class who attentively observe the state of public opinion, and who do not mean to put their own popularity to unnecessary hazard by the suggestion of measures which the people are likely to reject. The letter is written with abundant caution, in the most passive manner of one who has studied the art of persuasion, yet without a certain decision. It proposes a specific plan for the extinguishment of slavery in Kentucky. Nobody can object, we think, that this plan is an impracticable one, so remote is its commencement, so gradually are all the steps taken, and such complete provision is made against giving any offence to inveterate prejudice. Even the most violent part of the plan, and the part which will meet with the strongest objections, is some quarters, of that transposing to Africa the slaves who shall become free by the effect of the plan, seems to us perfectly practicable."

The Pennsylvania Freeman after speaking of the publication of Mr. Clay's letter as an important incident in the progress of the cause of freedom, as a testimonial of the advance which that cause has made, thus continues:

"Thus far we are gratified with Mr. Clay's Letter, but no farther; and in justice to it, to ourselves, and to our voiceless clients, the victims of his tyranny, we must now speak of other features. Its spirit is that of unmixed selfishness, and the inhumanity of its proposed remedy for slavery, is only surpassed by slavery itself. Such a letter could never have emanated from a magnanimous mind or generous heart.—How it contrasts with the allusions to slavery by Jefferson, and Wythe, and Washington, and Patrick Henry, and Lee, and Pinckney, and Luther Martin, and Rush, and Franklin, and Gerry, and Ellsworth, and some of the early statesmen of his own State; with the spirit of Chatham, and Clarkson, and Buxton, and Wilberforce; and with the political papers of Lamartine. It contains no expression of sympathy toward the unhappy sufferers from slavery—or regard for their rights. Had it issued from the heart of a stone instead of a human bosom it could not have been more cold, or pitiless. It speaks of the hundred and ninety thousand colored people of Kentucky as though they were all subordinate to the pleasure and the prejudices of the whites. It proposes a scheme under the name of *Emancipation*, which is in fact but a modified system of slavery, and the cold heartlessness with which it urges that measure makes one shudder to read it."

The National Era, Washington, D. C., speaks at considerable length. Our space will permit us to quote only the ensuing paragraphs:

"There can be no doubt that the Letter separates Mr. Clay from the class of ultra slaveholders, and places him in the ranks of Emancipationists. Its tone is very different from that of his unfortunate speech in the Senate, 1839, when he declared that the legislation of two hundred years had sanctioned and sanctified negro slavery. The spirit of that speech was essentially pro-slavery; the spirit of this Letter is anti-slavery. We do not therefore agree with those who think that he stands on precisely the same ground now, that he occupied nine years ago.

"It must be remembered, too, that this demonstration is made in disregard of the policy of his own political friends, and of the action of both the great parties of his State. The pro-slavery tactics of the Democrats had driven the Whigs to take ground against all agitation of the question of Emancipation. Even the Louisville Journal, always devoted to the interests of the slaves, had arrayed itself against the Emancipationists. The Legislature, under the influence of party reasons, had unanimously condemned all projects of Emancipation. That opportunity we have availed ourselves of and shall continue to avail ourselves of, we trust, in all sincerity, earnestness, candor and kindness.

We entered upon the task, which we well knew to be an arduous and trying one, of editing the Examiner, distrustful of our ability to do justice to the work, but with an earnest and sincere desire to do the very best in our power. We engaged in the work because we believed an opportunity offered for doing good and advancing the interests of humanity. Our hearts have always burned with freedom's fire. Freedom has ever been dear to us, dear for its own sake, and as our inalienable right. As we prize it for ourselves, so do we value it for others. We believe it to be the inalienable right of others, of all; and because we believe it to be the inalienable right of all, we are grateful for the opportunity which we enjoy of expressing our honest convictions through the editorial columns of the Examiner. That opportunity we have availed ourselves of and shall continue to avail ourselves of, we trust, in all sincerity, earnestness, candor and kindness.

We have not occupied our time in proposing plans of emancipation. Such has not appeared to us to be our special work. That work, as we understand it, is to show, as well as we can, that freedom is right, in theory and practice, that slavery, in theory and practice, is wrong.

In performing this work, we hail as helpers and friends, all whose hearts glow with a love for freedom, and we hope by all such to be regarded as helpers and friends.

Mr. Clay's Letter. We have read with great interest the comments which have been made upon this letter in papers committed to us from various sections of the Union. Probably no document which has appeared for many years, has been so extensively circulated and read with so much eagerness, as this letter to Mr. Pindell, or rather this address to the people of Kentucky. In the East and West, at the North and South, it has appeared almost simultaneously. You find it in papers of every class, religious and secular, Whig, Democratic, and Free-Soul, Emancipation and anti-Emancipation, and in all it is published as a document, which the editors, whether agreeing or disagreeing with its positions, regard as one of great importance and destined to wield a vast influence. We propose now to present some extracts from different papers to our readers which are possessed of interest in themselves or serve to indicate the public feeling towards the sacred cause of freedom.

The Memphis Eagle publishes the letter, and accompanies it with a long and able editorial commentary of its tone and spirit. The Editor thinks that Mr. Clay, as a Kentuckian, is justified in presenting such an appeal to his fellow-citizens, if he thinks emancipation demanded by Kentucky's best interests. Every State has a right to provide for itself, and must provide

for itself, and therefore, the Editor, finding no fault with Kentucky for taking steps which she thinks essential to her welfare, would have Tennessee rouse herself, that she may guard against any evils which emancipation in the sister State may bring upon her.

The St. Louis Republican publishes the letter, with an allusion to Mr. Clay's philanthropy, but expresses no opinion as to its essential merits.

The St. Louis Union regards Mr. Clay's plan as objectionable and impracticable.

The Richmond (Va.) Examiner condemns Mr. Clay as an abolitionist, while the Richmond Whig is much pleased with the letter, as re-affirming doctrines and views held by Thomas Jefferson, and some of the best men in Virginia."

Thus speaks the Philadelphia North-American: "In the midst of the glittering dayspring of a new Administration, full of rich promises of the brightest felicity to the republic, there suddenly flashes upon the Western horizon, and rises to the zenith, not lost in the brightness of dawn, an auroral splendor which attracts the eyes of the country, and will speedily attract those, as well as the admiration, of the world. It is the Zodiacal light of a new and great act of virtue on the part of one, an old public servant, whose whole career, long, and useful, and distinguished, has always been resplendent with such acts. It is the blaze, perhaps the last, but the greatest, of the genius, the philanthropy, the statesman-like wisdom and patriotism of Henry Clay. The phoenix dies, as it is reborn, in flames. The patriot of Ashland, cannot sink away obscurely, like a common man, or one who has but a common love for justice, for humanity, for his country. He roves himself for one more great effort in the cause of his fellow-men, and that effort is even a greater and nobler one than he has ever made before. His last years are to be as glorious as his first."

The New York Evening Post speaks of the letter as follows: "Mr. Clay's Letter on the subject of emancipating the slaves of Kentucky is one of the most remarkable documents of the time. We regard it as among the most convincing of the various indications which meet the eyes of those who attentively observe the course of public affairs, that the institution of slavery, which has grown so rankly for many years past, and exerted so mighty an influence, has already begun to decline. The New York Evening Post speaks of the letter as follows: "Mr. Clay's Letter on the subject of emancipating the slaves of Kentucky is one of the most remarkable documents of the time. We regard it as among the most convincing of the various indications which meet the eyes of those who attentively observe the course of public affairs, that the institution of slavery, which has grown so rankly for many years past, and exerted so mighty an influence, has already begun to decline. 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seen them for it. Viewing the subject in its at any rate, be up and in earnest. Suppose you are instrumental in only freeing one fourth of those now in bondage, you will perform a noble work. You will make a State free, and give freedom to a large number of human beings; a work that we believe will please God and Angels. And remember that we are not alone in this work. Thousands of slaveholders are there in Kentucky, among her most virtuous and enlightened citizens, who are with us in this matter, who are fast friends of laboring men, and who would rejoice to see the day when the foot of the slave should no longer tread the soil of this fair land.

A LABORER.

For the Examiner.

Messrs. Editors: The recent letter of Mr. Clay on the subject of Emancipation has been extensively copied by the papers—has been read with much interest—and has created quite a sensation. Several persons have suggested to me the propriety of its publication in pamphlet form, and its dissemination throughout the State. They think that thousands would read what Mr. Clay has written who would not concern themselves about the views of other Emancipationists. So much for a great name. Mr. C.'s letter is, I think, operating very beneficially. It emboldens the friends of emancipation—decides and confirms the wavering—while it throws into consternation many of the advocates of slavery. I inclose you five dollars to aid in publishing said letter in pamphlet form, if the "Louisville Committee" think it advisable to do—otherwise appropriate the money as is deemed most expedient.

Permit me to make an extract from the letter of Mr. Clay, and I do not know but it would be well to keep it in your paper, published in large capitals, till the first Monday in August. He says, "Kentucky enjoys high respect and honorable consideration throughout the Union and throughout the civilised world; but, in my humble opinion, no title which she has to the esteem and admiration of mankind, no deeds of her former glory, would equal, in greatness and grandeur, that of being the pioneer State in removing from her soil every trace of human slavery, and in establishing the descendants of Africa, within her jurisdiction, in the native land of their forefathers."

Does this extract contain the truth? I affirm emphatically that it does. It is needless to argue that "Kentucky enjoys honorable consideration throughout the Union" &c. Let any man go to Washington when Congress is in session and he will often hear flattering allusions to Kentucky. Let him go to any portion of the world, "embraced within the limits of civilisation, and he will find that the name of Kentucky has preceded him." He will hear encouragement pronounced on Henry Clay; for he has done much to elevate and rouse a conspicuous renowm of his adopted State.

Five-sixths of those interested in this question, including all those that labor for a living, are slaves. Is their interest to be secured for? Will the laboring man believe that the best way to promote his interest is to allow the negro trader to flood the country with slaves, stopping all avenues to honest industry, and compelling the working man either to emigrate or starve? If this is one of the blessings that he is to receive from substituting the stamp for the school house, we think he will slow to learn his lesson.

5. We come now to the fifth and last objection we shall notice: "The proper time has come to discuss this question."

We think that the reasons already given show that the time has come, the very time; and that if we do not discuss it now, we shall be false to ourselves and our country. Kentucky is the first born of many daughters. Her parents look to her to discuss the evil and find the remedy. Her infancy, it was, was cradled in anger and difficulty; yet she grew up a comely maid. Many sons were born unto her. She placed them in pleasant homes. They, too, were a noble band of sons, who established for themselves a government according to the light they had. But the spirit of progress is strong. They find that their work was not

Their neighbors outstrip them in the road to wealth and greatness. They consult together. Ideas are found in their social and civil organization. Many things they took delight in while young have now become irksome. Even honest labor has become disreputable. The usual words are frequently heard, "we must have slaves to fill the mensil offices." These were never heard in the young days of mother. Her sons visit their neighbors over the river and find no such words used there. The mothers there do not consider it menial to attend to the duties of their household, neither do the daughters consider it degrading to wash their brothers' shirts while they are engaged in the manly duty of providing for them in the world. The sons of Kentucky come home.—They ponder over the matter. They call in their neighbors. They resolve that there must be an entire gathering of the family to determine that honest labor shall no longer be scorned. They say we must labor ourselves, and others to do so. And the first thing to be done is to get clear of our slaves, not with a view of making our white cousins slaves, but we must do a great deal more ourselves than we have done in the habit of doing, so that our daughters as well as sons may grow up with muscle and strength as in former times, and our sons be fitted for some nobler purpose than the Slave Shop and Card Table."

But objections to these noble resolutions spring up thick and fast. Some venal souls maintain that the surest way to develop the industrial resources of the country is to do nothing or have plenty of black slaves to work for us. They maintain also that our Liberties would be much strengthened by having the evidence of slavery always before us. Nay so do generate and fanatical have some come on this subject, that they even go so far as to tell our sons that they are fit to be slaves to work for us.

[Our correspondent at independence expresses doubt about the authenticity of the news. We do not see with what reason.—Reporter.]

For the Louisville Examiner.

Emancipation Meeting.

At a meeting of the friends of Gradual Emancipation held at the Court House, on Thursday, the 23rd March, 1849, for the purpose of appointing delegates to meet in convention at Frankfort on the 25th of April 1849, Doctor W. A. McDowell was called to the chair, and Dr. Dawson appointed Secretary.

On motion, a committee of five was appointed to nominate fifty delegates to attend the meeting of that convention. The chairman then appointed the following gentlemen as that committee: Jas. M. Gwinnett, Jas. L. Breckinridge, Patrick Marx, Jacob Walker and Doctor Ewing, who retired for that purpose.

During the absence of the committee, Mr. Benjamin Gwinnett was called upon to address the meeting, who read several extracts in a very appropriate manner, showing the great evils of slavery, and the blessings that would flow from substituting free for slave labor.

The committee then reported the following names, with the accompanying Resolution, which was unanimously adopted:

W. W. Wylie, Jas. Timmons, R. Dawson, Wm. Richardson, D. L. Beatty, S. S. Nicholas, Jas. S. Phelps, Pat Maxey, W. F. Bullock, W. L. Breckinridge, Blain Ballou, H. F. Forsyth, Jas. N. Breeden, Jas. B. Blair, Lloyd Tevis, Jas. M. Jackson, Jas. Givens, Jas. H. Moore, S. S. Price, Jas. M. Thompson, Jas. H. Shreve, Jacob Walker, W. E. Givens, J. E. Ewing, J. P. Frye, G. H. Hyatt, Jacob Keeler, Thomas Smith, W. A. McDowell, L. P. Vandell, Jacob W. Earick, Wm. P. Boone, Jas. Schenck, Dr. Caspari, Wm. McGrain, Geo. Schenck, Jas. C. H. Smith, Jas. C. H. Smith, Moses Dixon, Jas. N. Collins, Jabez Baldwin, F. C. Sam, Cascaday, T. C. Coleman, Wm. Funk, Henry Lang.

Resolved, That while we appoint these persons as delegates for the purpose of securing a due attendance from this city at said convention, we do by no means intend to discourage the attendance, as members thereof, of any other persons, who may find it convenient to go up to Frankfort, to meet the same in the public meeting of citizens on the 25th February, 1849.

W. A. McDowell, Chairman.

Rueben Dawson, Secretary.

For the Louisville Examiner.

Emancipation Meeting.

Pursuant to a call signed by over two hundred and sixty citizens and voters of the county of Boyle, the friends of emancipation met at the Court House in Danville this day, the 17th March, there being a large number of the citizens of the county present, and the meeting being called to order by J. T. Boyle, Esq., on his motion Dr. Jos. Smith was appointed Chairman and Sped S. Fry Secretary.

After the organization of the meeting Maj. Jas. S. Hopkins, after a few preliminary remarks applicable to the resolutions and in favor of emancipation, offered the following preamble and resolutions, which were adopted by the meeting, viz:

WHEREAS it is the unquestioned right of freemen to assemble themselves together, and express their opinions upon all questions affecting the welfare and happiness of their fellow creatures; and whereas it is the interest of the United States, as well as the privilege of all the citizens of the Union, to secure the freedom of the slaves, and the extension of the right and in discharge of the duty of citizens, we have this day assembled, and in relation to one of the great and important questions of reform, in which every citizen of the Commonwealth is interested, declared our opinion,

1. That Slavery is a curse to the economic world, and should not be made perpetual.

2. That we are in favor of some system of gradual emancipation connected with colonization; that we are opposed to any interference in the rights of property, of slaves now upon the soil; that we are in favor of, some system of emancipation similar to that proposed, by Mr. Clay in his recent letter to H. P. Atwood.

3. That we are in favor of incorporating the principle of the law of 1833 into the new Constitution.

5. That we are in favor of a provision in the new constitution, by which amendments can be made touching any part of the Constitution, by a direct reference of the proposed amendments to the whole instrument.

6. That we approve the holding a Convention of the friends of emancipation at Frankfort, on the 25th of April next, and appoint the following persons delegates to same, viz: C. Gore, A. J. Caldwell, J. T. Boyle, Jas. F. Holloway, Jas. S. Crawford, Jas. M. May, Jas. J. Young, Jas. G. H. Walker, Andrew Durham, Jas. H. Irvine, Col. Tombs, Baister, and any citizens of the county, friendly to emancipation, who may be present at the Convention.

7. That we are in favor of a provision in the new constitution, which shall be adopted by the Convention, to enable the friends of emancipation to effect a gradual emancipation, and to provide for the protection of the slaves.

8. That we are in favor of a provision in the new constitution, which shall be adopted by the Convention, to prohibit the importation of slaves into the United States.

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LITERARY EXAMINER.

The Love of Later Years.

By BERNARD MARSHALL.

They err who deem Love's brightest hour
In blooming youth is known;
It purest, tenderest, holiest power,
In after life is shown,
When passions, chastened and subdued,
To riper years are given,
And earth, and earthly things are viewed
In light that breaks from Heaven.

It is not in the flush of youth,
Of days of cloudless mirth,
We feel the tenderness and truth,
Of Love's devoted worth:
Life then is like a tranquil stream
Which flows in sunshine bright,
And objects mirrored in its stream,
To share its sparkling light.

'Tis when the howling winds arise,
And life is like the ocean,
Whose mountain billows brave the skies,
Lashed by the storm's commotion;
When lightning cleaves the murky cloud
And thunderbolts astound us,
Then we feel our spirits bated.
By loneliness around us.

Oh, then, as to the season's sight
The beacon's twinkling ray
Surpasses for the lustre bright
Of summer's cloudless day;
E'en such, to bind and wounded hearts
In manhood's darker years,
The gentle light true love imparts
Mid sorrows, cares and tears.

Its beams on minds of joy bereft,
Their freshening brightness fling,
And show that life has somewhat left
To which their hopes may cling;
It steals upon the sick at heart,
The desolate in soul;
To bid their doubts and fears depart,
And point a brighter goal.

Such as love's triumphant power.
Our spirits touched by time,
Oh! who shall doubt its loveliest hour
Of happiness sublime!
In you, the life of the master's gleam,
Which glories and sweeps by;
In after life its splendors seem
Linked with eternity!

A Chapter on Old People.

'Yes, sir,' said Dr. Johnson once in reply to a remark of Boswell; 'every man who has brains is eccentric, because he sees and thinks for himself; and if he did not, minds would be all out with compasses, and no rational man could endure society.'—Doubtless the levitation of literature, as both friends and enemies called him in his day, had learned, by means of his proverbial love of 'a good talk,' how much social life is enlivened by occasional obliquities of taste, and even of judgment.

'Defend me from pattern ladies and men of rule!' was the petition of rather an unpoetic poet, in which many who are not poets will be found to concur, for there seems a natural association between dulness and uniformity. Yet the widest deviations from received ideas, as regards external matters, are not always made by the ablest thinkers. All the world has heard, and probably by this time got tired, of the eccentricities of genius. They have been largely reported, and still more largely imitated, particularly those of the discreditable kind, since it was found out that great wit was allied to madness. Numbers who could never reach the former have adopted the latter as its nearest relation, forgetful that they were affecting only what had disgraced their betters, and too frequently that which would have disgraced any grade of mind.

But the age for such affectations, even of the harmless order, is past; eccentricity is now known to be one of the liabilities, not the consequence, of genius, and has been most prominently displayed in those who had genius at all.

These are smoothing-down days, and peculiarities appear above the surface more rarely than they did in less polishing times; but uncelebrated oddities may still be encountered in every-by-way and corner of life. The upland hamlet, the rural village, or the small country town, can generally boast a Miss or Mr. Whimsey of its own, whose out-of-the-way sayings and doings will return among the pleasures of memory to some of its scattered denizens in far-off scenes and years. Even in great cities, where the perpetual though changeable currents of business and society are calculated to wear away the angularities of minds and manners, it is wonderful in what perfection they still exist.

The first Charles Mathews used to describe three meagre brothers, all men of business in New York, who always had their garments made double the fitting size, in order to save time and trouble in case their respective corporations should increase, an occurrence which appeared probable to them alone. The residents of another busy street in that same western city, about twenty years ago, may recollect an old man whose whims was still more remarkable.—He was a bachelor with a decent income, and, strange to say, no miser, though he lived utterly alone, acted as his own attendant in every department of housekeeping, and never admitted a single feminine assistant, as his special ambition was to be what he called independent of women. There were those who said the old boy had been slighted or aggrieved by some of the sex in his younger days; perhaps the story originated only in conjecture, but the advocates of women's rights and mission would have been astonished at the legion of wrongs he could muster up when denouncing female tyranny, under which he affirmed the whole creation groaned. No misfortune, great or small, ever happened to any man within his knowledge, which he could not trace, by a most elaborate process of reasoning, to some female hand. And one of his chief doctrines was, that no man could admit one of the fair, (by courtesy) within the walls of his domicile, and escape absolute slavery. To preserve his own liberty, therefore, this original philosopher, superseded the ladies actual service, from stitching shirts to making tea. He is said to have acquired extraordinary proficiency, particularly in the former art, and always boasted to his friends that he was one independent man.

Lingers in the state of celibacy are popularly believed to be more addicted to eccentricity, than the wedded of mankind; on which belief a minutely ingenious philosopher once suggested the inquiry, 'Whether being single was the cause of their singularity, or vice versa.' Certain it is, that the special characteristics of the New York bachelor could exist in no other condition; yet it may be hoped that all the single are not singular, especially as some odd actors are occasionally found among the doubly-bled.

I knew a married lady, whose peculiar taste in dress formed the standing topic of conversation to the fairer portion of a country parish. She had been an heiress in a small way, and could, therefore, command some of the sinews of fashion; but she said no milady should ever dictate to her, for she had an original fancy, and would not be put in uniform. This resolution she kept with the zeal of a patriot; never was the regimentation of costume more defined in the cut of her garments, while the boasted originality was displayed in an arrangement of colors, and an adapt-

tion of materials, which set at naught all toilet regulations. Her favorite winter attire was a white flannel cloak lined with scarlet. She delighted in tartan boots; and when I last heard of her, she had just horrified the ladies of the neighborhood by trimming her bonnet with broadcloth.

Perhaps the most ordinary and unobtrusive form of eccentricity is favoritism with regard to certain articles. There was a man of rank some years ago in Paris, known to his acquaintances by the *soubriquet* of 'the shoe gatherer,' from his habit of keeping up boots and shoes, new and old, till a large room in his residence was necessarily set apart for the purpose of containing them; and he was said rarely to have passed a shop of the kind, without ordering home an additional supply.

A clergyman of my native village, took a similar delight in wigs; and a hundred and fifty 'time dealers,' as a London wit designated those articles, were sold by auction on the good man's premises after his death.—

The rarest instance of this description I ever knew was that of a farmer whose enthusiasm rested on pots. He bought them, large and small, on every possible pretext, to the confusion of the kitchen-maid and the annoyance of his helpmate; till the latter having a small taste of the Tartar in her composition, at length declared war against pot metal, and eventually won the day so far, that, on her husband's occasional visits to the nearest market town, she was wont to shout after him the following adjuration. 'Mind, bring no pots home with you!' Her injunction was generally obeyed, for the lady might not be provoked with impunity. But when a supernumerary drama warmed the farmer's fancy, it would sometimes revert to the ancient channel, and he has been known to deposit a pot or two at a neighboring cottage, as the dread of probable consequences occurred with the sight of his own chimney smoke.

Some persons are eccentric in their curiosity, and a troublesome kind of oddity it is to others to their neighbors, as they are apt to ask all manner of inconvenient questions. A family dispute, a lost situation, or a failure in business, is among their chosen subjects; and by way of securing authentic information, they make a point of applying to the parties most concerned. It is a genius of this order who, when Talyard was dismissed from office by the Emperor, sent him a long letter explicitly detailing all the reports in circulation against him, and concluding with a polite request to be informed which of them was true. A similar character on our own side of the British Channel one day mistaking Tyrone Power for a captain of his acquaintance who had just quitted the service under equivocal circumstances, seized the comedian by the button at Charing Cross, with,

'Oh, Captain Blake, I was sorry to hear it—pon my honor, I was—but were you actually cashiered for cowardice?'—I have not the honor to be Captain Blake, sir,' said Power, still led along by the button; 'and when you meet that gentleman, I advise you not to press the question.'

'Why, said the blunt of brain, 'couldn't he tell me best?'—Ah, yes, my dear fellow,' responded Power, benevolently; 'but he might kick you.'

Probably the most eccentric expression of grief recorded is that of Madame du Deffand, of Walpole notoriety, who, being informed in the midst of a large party, that one of her friends had died some hours before, ejaculated, 'Hela! I shall not be able to take any supper!'

Eccentric prejudices are comparatively common; one occasionally meets with individuals who regard the use of animal food as the cause of all the ills that flesh is heir to; and a gentleman, formerly residing in Kent, put his confidence entirely in turnips as their universal remedy. Constitutional antipathies, or affinities, unaccountable as they are in themselves, would perhaps account for these notions, as well as for those eccentric preferences of sights, sounds, and odors, which are otherwise inexplicable. Persons have been known to dislike the smell of roses, and rather prefer that of garlic; others have relished the rasping of a file; and the Dutch doctor who says nothing in all Paris to admire but the shambles, has doubtless brethren in many lands.

There are, however, peculiarities of taste which have their origin in the higher ground of our nature, and belong to minds of a finer fabric. Charles Lamb confessed that he admired a squat, because a girl to whom he had been attached in early life squinted prodigiously; and a lady of my acquaintance once thought a club-foot interesting, from similar recollections. It is strange how seldom eccentricity takes an elevating or even an agreeable form; odd ways are rarely those of pleasantness, or peace either; though many of the world's notables have indulged them, as stands recorded by better pens and ampler pages than mine. It is not always genius that makes one differ from his neighbors, but some heavy strength of character, considerable obstinacy, and, at times, real royal virtues, may be found among the oddfellows of creation.

One of the best-principled women I ever knew, was possessed with a restless anxiety to learn not only the Christian names of every person she chanced to encounter, but those of all their relations in the ascending line. Her inquiries, which were vigorously pushed forward in all companies, created most ludicrous annoyance to the parties interrogated, though I cannot recollect an instance of her getting beyond her great-grandfather.

It has been observed that singular tastes and habits are less frequently found among the working classes than in the superior ranks; the pressing necessities of life generally requiring the utmost exertions of the former in continuous labor, leave them neither time nor means for indulging in peculiarities. There is no scope for eccentricity in such circumstances; yet where the heart is strong, it will make room for itself. Some years ago a northern town of England, once famous in Border history, and now of some importance on one of our great railway lines, received an addition to its inhabitants, whose mode of conducting his pilgrimage through the town, considering the path in which he journeyed, was something original. He was a man about thirty, tall, handsome, and of that sort of air naturally known as genteel, on which point his singularity seemed to rest. The man avowed himself to be a native of London; his business was the sale and manufacture of muffins, and no one, so far as I heard, thought of inquiring after his name. He lived in a small cottage in the suburbs of the town, to which neither assistant, attendant, nor visitor was known to have been admitted.

There he made his muffins and thence issued to supply his various customers as regularly as the English breakfast hour came round.—But no London exquisite, prepared for a lounge in Bond Street, or the Park, could appear with more fashionably-cut coat, faultless hat, or more stainless linen; or the polish of his boots to the whitewash of his gloves he was a perfect Brunnel, always excepting the basket over his arm, which, however, was ingeniously contrived to resemble that usually carried by anglers. Out of that array he was never seen on the street. How it could be obtained or kept in order, was a daily renewed wonder. People said there was a very different dress worn at the cottage; and all the tailors of the town affirmed he made his own garments, as to the business of none had he given the smallest addition. His solitary leisure was spent in cleaning gloves, brushing up matters generally, and disciplining a couple of shirts; for that morning-sally was the joy of his life, and to be occasionally mistaken for a gentleman dandy, his only aim and reward. This devoutly-wish-ed-for consummation he attained at times, and one instance of it served to amuse the townspeople, to whose knowledge it came, for many a day. The daughter of a respectable merchant, who had just returned from a London boarding-school, with a large importation of airs, and a profound admiration for everything showy and useless, chanced to meet the incomparable recluse on the first of her morning walks. The young lady came home overflowing with what she called the acquaintance of Dryden, and the friend of Evelyn (from whom, by the way, he borrowed the collection of autograph letters now in the Bibliotheca Pepysiana.)

Maccusay has been largely indebted to this library for the materials of his third chapter; though, with that rare facility peculiar to himself, he occupied only two months in its examination.

The diary was deciphered, some years ago, by the Rev. J. Smith, and published under the editorial care of Lord Braybrooke, who took upon him to leave out 'what he did not consider interesting.'

The reviews unanimously clamored for the rest, and accordingly this third edition contains the passages omitted in the first. The noble editor has sprinkled here and there notes smacking, indeed, of dilettantism in history, but indicating as thorough a knowledge of Debrett as Major Pendennis himself could desire. The real merit belongs to the aforesaid 'Rev. J. Smith,' whose small name on the title-page is overshadowed by the tall capitals of Richard Lord Braybrooke.—*Manchester Examiner.*

The Regions Beyond the Euphrates.
A deep mystery hangs over Assyria, Babylonia, and Chaldea. With these names are linked great nations, and great cities dimly shadowed forth in history, mighty ruins, in the midst of deserts, defying, by their very desolation and lack of definite form, the description of the traveller: the remnants of mighty races still roving over the land; the fulfilling and fulfilment of prophecies; the plains to which the Jew and the Gentile alike look at the cradle of their race.

Were the traveller to cross the Euphrates to seek for such ruins in Mesopotamia and Chaldea as he has left behind him in Asia Minor or Syria, his search would be vain. The graceful column rising above the thick foliage of the myrtle, the ilex, and the oleander, the gradines of the amphitheatre covering the gentle slope, and overlooking the dark blue waters, or a lake-like bay; the richly-carved cornices or capital, half hidden by the luxuriant herbage; are replaced by the stern shapeless mound, rising like a hill from the scorched plain, the fragments of pottery, and the stupendous mass of brickwork occasionally laid bare by the winter rains. He has left the land where nature is still lovely, where, in his mind's eye, he can rebuild the temple or the theatre, half doubting whether they would have made a more grateful impression upon the senses than the ruin before him. He is now at a loss to give any form to the rude heaps upon which he is gazing. Those of whose works they are the remains, unlike the Roman and the Greek, have left no visible traces of their civilisation, or of their arts: their influence has long since passed away. The more he conjectures, the more vague the results appear. The scene around is worthy of the ruin he is contemplating: desolation meets desolation; a feeling of awe succeeds to wonder; for there is nothing to relieve the mind, to lead to hope, or to tell of what has gone by. These huge mounds of Assyria made a deeper impression upon me, gave rise to more serious thought and more earnest reflection, than the temples of Balbec, or the theatres of Ionia.—*Layard's Nineveh.*

Nejib.
In a month Sofuk found himself nearly alone. He sent his son Ferhau with a few presents, and with promises of more substantial gifts in case of success, to claim the countenance and support of Nejib Pasha of Bagdad, who promised to send a strong military force to the assistance of Ferhau, to enable him to enforce obedience among the Arabs. The measures taken by Nejib had the effect of bringing back a part of the tribe to Sofuk, who now proposed to Nejib that they should meet at his tents, forget their differences, and share equally the Sheikship of the Shammar. Nejib would not accept the invitation: he feared the treachery of a man who had already forfeited his good name as an Arab. Sofuk prevailed upon his son to visit his rival, as he hoped through his means to induce Nejib to accept the terms he had offered, and to come to his encampment. Ferhau refused, and was only persuaded to undertake the mission after his father had pledged himself by a solemn oath to respect the laws of hospitality. He rode to the tents of Nejib, who received him with affection, but refused to trust himself in the power of Sofuk until Ferhau had given his own word that no harm should befall him. His reception showed at once that he had been betrayed. Sofuk rose not to receive his guest, but beckoned him to a place by his side. Ferhau trembled as he looked on the face of his father; but Nejib, undaunted, advanced into the circle and seated himself where he had been bidden. Sofuk at once upbraided him as a rebel to his authority, and sought the excuse of a quarrel: as Nejib answered boldly, the occasion was not long wanting. Sofuk sprang to his feet, and drawing his sword, threw himself upon his rival. In vain Ferhau appealed to his father's honor, to the laws of hospitality, so sacred to the Arab; in vain he entreated him not to disgrace his son by shedding the blood of one whom he had brought to his tents. Nejib sought protection of the uncle of Sofuk; but he was one of the most treacherous and bloodthirsty of the Shammar. Upon this man's knee was the head of the unfortunate Sheikh held down, whilst Sofuk slew him as he would have slain a sheep. The rage of the murderer was now turned against his son, who stood at the entrance of the tent, tearing his garments and calling down curses upon the head of his father. The reeking sword would have been dipped in his blood, had not those who were present interfered. The Shammar were amazed and disgusted by this act of perfidy and treachery. The hospitality of an Arab tent had been violated, and disgrace had been brought upon the tribe. Sofuk having attempted to justify his treachery, Nejib Pasha pretended to be satisfied, and agreed to send out a party of irregular troops to assist him in enforcing his authority throughout the desert. The commander or the troops sent by Nejib was Ibrahim Agha. Sofuk received him with joy, and immediately marched against the tribe; but he himself was the enemy against whom the Agha was sent. He had scarcely left his tent when he found that he had fallen into a snare which he had more than once set for others. In a few hours his head was in the palace of the Pasha of Bagdad. Such was the end of one whose name will long be remembered in the wilds of Arabia; who, from his power and wealth, enjoyed the title of 'King of the Desert,' and led the great tribe of Shammar from the banks of the Khabour to the ruins of Babylon. The tales of the Arab will turn for many years to come on the exploits and magnificence of Sofuk.—*Layard's Nineveh.*

Arab Forest.
The sheep was now boiled. The Arabs pulled the fragments out of the cauldron and laid them on wooden platters with their fingers. We helped ourselves after the same fashion. The servants succeeded to the dishes, which afterwards passed through the hands of the camel-drivers and tent pitchers; and at last, demured of all apparently edible portions, reached a strong party of expectant Arabs. The condition of the bones by the time they were delivered to a crowd of hungry dogs assembled on the occasion may easily be imagined.—*Layard's Nineveh.*

Sofuk's Sheik.
When Menehem Reshid Pasha led his successful expedition into Kurdistan and Mesopotamia, Sofuk was amongst the chiefs whose power he sought to destroy. He knew that it would be useless to attempt it by force, and he consequently invited the Sheik to his camp on pretence of investing him with the customary robe of honor. He was seized and sent a prisoner to Constantinople. Here he remained some months until, deceived by his promises, the Pasha permitted him to return to his tribes. From that time his Arabs had generally been engaged in plunder; and Nejib, the son of Sofuk's uncle, having appeared as his rival, dissensions arose in the tribe which obliged Sofuk to apply to the Pasha of Mosul for aid, and accounted for the presence of the white tents of the Hytas in the midst of his encampment.

Spring and Summer at Nimroud.
The system of patriarchal government, faithfully described by Burckhardt, still exists as it has done for 4,000 years, in the desert. Although the Arabs for convenience recognise one man as their chief, yet any unpopular or oppressive act on his part at once dissolves their allegiance; and they seek in another a more just and trustworthy leader. The chief can only govern as long as he has the majority in his favor; when if his ascendancy is great he can depend upon his majority he may commit acts of bloodshed and oppression, becoming an arbitrary ruler; but such things are not forgotten by the Arabs or seldom in the end go unpunished. Of this Sofuk himself was, as it will be seen hereafter, an example.—*Layard's Nineveh.*

Duties and Events.
Some mothers make it a practice to go themselves to fetch the candle when the children are in bed; and then, if wanted, they stay a few minutes, and hear any confessions, or difficulties, and receive any disclosures, of which the little mind may wish to disburden itself before the hour of sleep. Whether then or at another time, it is well worth pondering what a few minutes of serious consultation may do in enlightening and rousing and calming the conscience,—in rectifying and cherishing the moral life. It may be owing to such moments as these that humiliation is raised into humility, apathy into moral enterprise, pride into awe, and scornful blame into Christian pity.—Happy is the mother who can use such moments as she ought.—*Miss Martineau.*

Change of Opinion.
He that never changed any of his opinions, never corrected any of his mistakes; and he who was never wise enough to find out any mistakes in himself, will not be charitable enough to excuse what he reckons mistakes in others.—*Dr. Whitchurch.*

Cantus ad Ladias.
'Will you never learn, my dear, the difference between real and exchangeable value?' The question was put to a husband who had been lucky enough to be tied to a political economist in petticoats. 'Oh, yes, my dear, I think I begin to see it.' 'Indeed?' responded the lady. 'Yes,' replied the husband. 'For instance, my dear, I know your deep learning; and all your other virtues. That's your real value. But I know, also, that none of my married friends would swap wives with me. That's your exchangeable value.'

Incorrectness of Conversational Language.
The influence which common parlance exerts on the acquisition of correct notions on scientific subjects, has an unfortunate tendency. Thus, when we say in dull weather, 'The day is heavy'—'The air is thick and heavy,' it is not generally supposed that the air is really lighter than on a fine day; but the fall of the barometer indicates that this is the fact.—*Isaiah Deck.*

small town of Zakko, he entered after night fall the castle of the Kurdish chief. He was received as a guest, and the customary dishes of meat were placed before him. After he had eaten, he rose from his seat, and advancing towards his host, fired his long pistol within a few feet of the breast of the Bey, and drawing his sabre, severed the head from the body. The Kurds, amazed at this unparalleled sadism, offered no resistance. A signal from the roof was an answer to the men outside; the innermost recesses of the castle were rifled, and the Georgian returned to Mosul with the head and wealth of the Kurdish chieftain. The castle of Zakko was suffice to fall to decay. Turkish rule succeeded to Kurdish independence; and a few starving Jews were now alone found amongst the heap of ruins. But this is not the last deed of daring of Ibrahim Agha. Sofuk himself, now his host, was destined likewise to become his victim, for a year afterwards his career was brought to a close. The last days of his life may serve to illustrate the manners of the country, and the policy of those who are its owners.—*Layard's Nineveh.*

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In a month Sofuk found himself nearly alone. He sent his son Ferhau with a few presents, and with promises of more substantial gifts in case of success, to claim the countenance and support of Nejib Pasha of Bagdad, who promised to send a strong military force to the assistance of Ferhau, to enable him to enforce obedience among the Arabs. The measures taken by Nejib had the effect of bringing back a part of the tribe to Sofuk, who now proposed to Nejib that they should meet at his tents, forget their differences, and share equally the Sheikship of the Shammar. Nejib would not accept the invitation: he feared the treachery of a man who had already forfeited his good name as an Arab. Sofuk prevailed upon his son to visit his rival, as he hoped through his means to induce Nejib to accept the terms he had offered, and to come to his encampment. Ferhau refused, and was only persuaded to undertake the mission after his father had pledged himself by a solemn oath to respect the laws of hospitality. He rode to the tents of Nejib, who received him with affection, but refused to trust himself in the power of Sofuk until Ferhau had given his own word that no harm should befall him. His reception showed at once that he had been betrayed.